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WOMAN'S WORK

Vol. XXII. SEPTEMBER, 1907. No. 9.

BULLETIN FROM JAPAN.

BAPTIZED in Yamaguchi circuit during the year, 23 adults. Admitted to communion, *having been baptized in infancy*, 4. "The promise is unto you and to your children."

THE MISSIONARY in charge of the Japanese work in California writes: "The petty persecution to which the Japanese of Central California have been subjected during the past year has proved more disastrous to our mission work than the great earthquake and fire which financially ruined and scattered so many of our members." Special prayers should be made for the Japanese in the United States at the present time.

FEBRUARY 11th was celebrated in Japan as the 2569th anniversary of the establishment of the throne, also as the date of the promulgation of the Constitution about twenty years ago. The Otaru church chose that day in which to declare itself wholly self-supporting. Miss Monk writes: "The action of the Synod of Japan in depriving those churches of representation which do not attain self-support within a given period has been a stimulus to heroic giving."

"SOMETIMES Mr. Murata, the Japanese evangelist, and other Japanese Christians attend and take part, either in broken English or in pure Japanese, which none of us can understand. And yet, strange to say, interpreted by a common sympathy and faith, we all feel the spirit of what they are saying and are enabled to join in heartily with them in prayer."—*Mrs. M. W. Baird*, Pyeng Yang, Korea.

"TWO hundred and fifty students have signed their names to cards stating that they wish to become Christians, and the attitude of the majority of the 500 men who have come under the influence of this work here (Y. M. C. A. work) is friendly and open to the message."—*Mrs. J. E. Williams*, Tokyo.

NINETEEN girls of Sapporo School, Japan, and two former students were received to the Church in 1906. Ten came together in November, and four others wished to take the same step but could not obtain permission.

"TWELVE persons united with our church here in May. Six of them were from my school. During the meetings in Otaru in April more than thirty persons decided for Christ. So in the dark of Otaru 'shines the Everlasting Light.'"
—*Clara Rose.*

"AFTER the costly experience of nearly fifty years, Japan and Christianity have begun to understand each other, and the understanding has bred sympathy among the middle classes. Both the lowest and the highest layers of society still seem impervious to that spiritual longing that is already beginning to seize upon the middle classes and the students."—*K. Asakawa* on "Christianity in Japan" in *The Atlantic Monthly.*

AN inquirer in the little town of Yanai who owns a weaving factory has invited the evangelist several times to speak at the factory to the 50 odd operators. This invitation has been gladly accepted. The owner is about ready for baptism, also his nephew, who is a partner in the concern.

"TRAVELING to India with a Chinaman with whom I could hold conversation only by signs and the use of the Chinese written character, each of us found that the other was a Christian Endeavorer, so we held a little service together on shipboard one Sunday. Mr. Chinaman read the Bible in Chinese, Mr. Japanese prayed in Japanese. Then we sang the doxology and closed our little meeting of two."—*President Harada* of Doshisha, Kyoto.

CHINA
KAICHING
TWANCHAW
PINGYANG
JAPAN SEA
WENSHAN
SEOUL
RENSHAN
TINGHAI
FUSAN
Strait of Korea
Longitude 127 East from Greenwich 134
136 138 140
SAPPORO
MOMBETSU
MONORAN
HAKODATE
AOMORI
MORIOKA
HANAMAKI
YAMAGATA
FURUKAWA
ISHINOMAKI
SENDAI
TSURUGAOKA
KAMINOYAMA
IWANUMA
SHIRAISHI
NIIGATA
SHIDATA
FUKUSHIMA
KOBARA
WAKAMATSU
NAGAOKA
TAKATA
ITOIGAWA
UTSUNOMIYA
ŌTA
NANAO
ASHIKAGA
MITO
TAKAOKA
TOYAMA
HIKONA
KIRYU
UEDA
UISEZAKI
HONDODO
KANAZAWA
KOMATSU
KOMORO
USUDA
OSHI
ŌMORI
KAISHOJI
KASUGA
KONOSU
WADO
URAWA
SAKURA
TANASHI
TOKYO
KANAGAWA
GOTEMBA
TOTSUKA
KOZU
MISAWA
YOKOHAMA
YOKOSUKA
MIZUNO
NAGOYA
TSUSHIMA
OKAZAKI
KYOTO
UJI
OSAKA
SHIMODA
SOMA
TSUWANO
HIROSHIMA
WAKAYAMA
YAMAGUCHI
HAGI
TOYOURA
IWAKUNI
ETAJIMA
SHIMONOSEKI
TOSAYAMA
TANABE
SHINGU
KŌCHI
KOKURA
TAKAOKA
OSONE
AKAOKA
OZU
AKIYAMA
NAKATSU
KAWAI
URAJIMA
SUSAKI
NAKAMURA
KARATSU
SAGA
KURUME
HIZASAKI
KANAGAWA
USUKI
OMURA
HAYA
NAGASAKI
FUKAHORI
HITOYOSHI
MIYAZAKI
OJŌ
KAGOSHIMA
TARUMIZU
PACIFIC OCEAN
MAP OF JAPAN
Showing the work of the United Church of Christ.
Names of places where there are organized Churches are underlined.
In all other places shown on this map, work is in progress but no Churches have yet been organized.
December, 1888.
Engd by American Bank Note Co. New York
130 132 Longitude East 134 from Greenwich 136 138
42
40
38
36
34
32

Our Missionaries in Japan

AND POST OFFICE ADDRESSES.

Mrs. David Thompson,	Tokyo.	Miss Mary B. Sherman,	Matsuyama.	Miss Lillian Wells,	Kanazawa.
Mrs. William Imbrie,	"	Mrs. F. S. Curtis,	Fukui.	Miss Julia K. Winn,	"
Mrs. H. M. Landis,	"	Miss Alice M. Monk,	Sapporo.	Mrs. T. C. Winn,	Tairen, Manchuria.
Mrs. T. M. MacNair,	"	Miss S. C. Smith,	"	Mrs. D. A. Murray,	Osaka.
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Miss Elizabeth R. Campbell,	"	Miss Janet M. Johnston,	"	Miss Gertrude S. Bigelow,	"
Mrs. A. V. Bryan,	Matsuyama.				

In this country: Miss Helena Wyckoff, Bayard and Schuyler Sts., New Brunswick, N. J.; Miss Lucy E. Mayo, 954 N. Penn St., Indianapolis, Ind.; Mrs. J. B. Ayres, Galesburg, Ill.; Mrs. J. M. McCauley, Newcastle, Pa.; Miss A. P. Ballagh, Tenafly, N. J.; Miss Sarah Gardner, Manchester Centre, Vt.

The Seventh Conference of the World's Student Christian Federation,

TOKYO, NIPPON, APRIL 3 TO 7, 1907.

In these days when public halls are so elaborately decorated with bunting and plants, it was very striking, on entering the large hall of the Young Men's Christian Association in Tokyo, to see, as the only decoration, a long piece of silk hung at the back of the platform, on which was embroidered in very large letters the words UNUM IN CHRISTO. That this was no idle boast was soon fully proved, for the spirit of unity was manifest.

This assembling of the largest international group of leaders in Christian work among students was also the first international gathering of any kind ever held in Asia. There was a total attendance of 627 delegates, representing twenty-five countries. More than half of these were from China, Korea, India and other Eastern lands, while 338 were from Nippon itself.

A hymnal had been prepared, containing nineteen hymns, which were printed in Nipponese, English, German, French, Chinese and Korean, that each might sing in his own language, and the effect was inspiring. All the prayers were in the language of the speaker, and the addresses were in Nipponese or English and were translated into the other languages. The contrasts in dress and face were as great as in language, showing every shade, from the fair skin and blue eyes of the Scandinavian to the black skin of the delegate from the far south lands. The Nipponese maiden, with her gray kimono and elaborately puffed hair, sat by her Chinese sister in her satin long coat and little black velvet half-cap. The word Quakeress often comes to one's mind when looking at the quiet, sweet face of a Chinese Christian woman or girl. Across the aisle is a Nipponese soldier in full-dress uniform, and a little farther on a Korean in his enveloping white garment, on his head the curious combination of an Englishman's "top hat" and a milliner's hat frame of wire and net, tied under his chin with ribbon strings. One's thoughts fly from one to another of these odd figures and to all that their presence there implies. But with the variety is unity—unity of spirit, hope and aim!

The open-handed hospitality shown to the Conference was truly Oriental. Receptions were tendered the delegates by Viscount Hayashi, the Minister of Foreign Affairs; the American Ambassador, bankers, noblemen and business men. The reception by Baron and Baroness Goto was in the historic and beautiful Korakeren Gardens, which are now seldom used. Fifty men had been employed for ten days to put the grounds in order. A delicious luncheon was served in a tent so large that there were seats for all. In the center was a growing tree, on whose branches paper cherry blossoms had been fastened. After luncheon these were broken off and distributed, and with them little silk flags with the Goto crest. Each guest also received a beautiful little silver souvenir, a copy of an antique bonbon box.

In many of the addresses of welcome, at the receptions, laudatory allusion was made to the ethical ideals of Christianity, but Dr. Fries and Mr. Mott, the officers of the Conference, whose duty it was to respond, never failed to make

clear and emphatic the fact that the Federation stands on the living power of the risen Christ and the supernatural power of the Holy Spirit of God. They thus utilized the opportunity to bring the Christian fundamentals to many who, perhaps, could in no other way be reached.

Greetings were received at different times from President Roosevelt, King Haakon of Norway, Marquis Ito, Prince Bernadotte of Sweden, King Edward of England and others.

The opening session of the Conference was a quiet hour, with much prayer. Dr. Fries pointed out the temptations which came from the greatness of the gathering, from reliance on worldly means and from a lack of vital unity owing to inward estrangement from God. He emphasized also the immense possibilities of the Conference, especially in united action.

Mr. Sherwood Eddy of India spoke of the principles which should guide the attempt to win students to Christ. Mr. Colton gave six lessons on the methods of doing this work. He said he had never known the faithful following of pure living, on the part of Christian students, with prayer and personal witness-bearing, to fail in producing a large ingathering. Mr. Azariah of India, Mr. Chen Wei Ch'eng of China and Mr. Niyagawa spoke on the "Enlisting of Students in the Extension of Christ's Kingdom." Mr. Ch'eng spoke of the demand in official circles for young men of Western education. Graduates of mission colleges can command salaries of $300 a month to begin with, and yet many are willing to take $15 a month in the service of Christ. Mr. Eddy made a strong appeal for self-sacrifice.

A later subject of discussion was "The Responsibility of the Students of the Orient for the Evangelization of the World." The national Y. M. C. A. Secretary for China, Mr. F. S. Brockman, gave a very strong address on the "Responsibility of the Students of the Occident for those of the Orient." He spoke of the doom of the ethnic systems, ignorance, superstition and national prejudice; of the thrill of the new life which has burst upon us in the birth of world consciousness, and the new outpouring of God's Spirit. He concluded by saying: "I might have been with Paul, Luther, Whitfield and Wesley and never have helped, and might not have been without excuse; but to-day, if I can close my mouth, I am without excuse before God and man."

Another group of men gave fine addresses on "Christianity and the Life of Great Peoples," each taking a people. Among the very strongest addresses were those by Prof. Bosworth of Oberlin on "Jesus Christ, Our Lord," and on "The Scriptures and Christian Life," by Baron Nicolay of Russia. Professor Macalister of Cambridge University spoke on "The Scientific Attitude of Science to Christianity," as did Sir Alexander Simpson of London. The latter said that his uncle, Sir James Simpson, the discoverer of anæsthesia and antiseptic surgery, when on his death bed was asked what he considered his greatest discovery. He replied, "That I am a sinner and that Jesus Christ is my Saviour."

The closing address of Mr. John R. Mott can only be touched upon. He spoke of the many voices which have been heard during the last few days, not the voices of persons only, but other voices which have come in, regardless of the medium. It is remarkable that all have united in summoning us in one direction — forward! The last he instanced was "a voice which has spoken in the silent spaces, 'Unto whomsoever much is given, of him shall much be required.' Cut Christ out of this Conference and it would never have been held. Our hope is not in numbers, nor in organization; not in the money power related to us; not in the abilities of the leaders of the National Student movements; not in statesmanlike plans; not in enthusiastic conferences; not by might, nor by power, but by my Spirit, saith the Lord of Hosts. Christ's power is inexhaustible, accessible, available. It has been good to be here because He has been here. It will not cease to be good, because He will go with us. 'With Christ, over the sea; without Him, not over the threshold.'"

(*Mrs. Richard C.*) *J. V. C. Morse.*

(Mrs. Morse is one of the managers of the New York Board. It will be observed that she adopts the Japanese usage, saying "Nippon," which they greatly prefer to the foreign name of "Japan.")

A Garden Party at Port Arthur.

Baron Gen. Oshima, the Governor of this new Japanese province, gave an elaborate garden party at Port Arthur last Saturday, and we were fortunate enough to be among the guests. That it should have been on Saturday instead of on Sunday afternoon seems noteworthy and may be due to the fact that some of our best American and English representatives in Japan have refused to go to such social functions on Sundays. With the invitation came railroad tickets. The gathering was in a park which was laid out by the Russians and has been carefully cultivated by the Japanese. We have three parks here at Tairen which were also left us by the Russians, and they are a delight to our hearts in this city where there is such a dearth of vegetation, but the one at Port Arthur is much more beautiful and proves that some flowers can be made to bloom even in barren Manchuria.

The question of what to wear on such an occasion was one of some importance, for the Japanese have rigid regulations in regard to dress. A few years ago, two of our friends, who had been invited to some grand affair, were refused entrance because they failed to appear in dress coats. We did not want to repeat that experience, so we made a few investigations, and to our relief found that frock coats would be permitted and silk hats were not absolutely necessary. Perhaps the Japanese are becoming a little more lenient in such non-essentials as they have more experience in their modified modern way of living.

At the station we met many of the highest people here and were invited by them into the best car on the special train. During this day of festivity we longed so to represent our Master, that those whom we rarely met might in some way be attracted to Him!

When we reached our destination we were met at the station and escorted to carriages. As we drove to the park in gay procession, I could but think of what different scenes that place had witnessed, and I was thankful that the former things had passed away. On arriving we were at once introduced to Baron Oshima, who received us graciously. He was dressed in a military suit of khaki-colored broadcloth, and his thin little wife, who was standing with her ladies at a little distance, was dressed in a crêpe kimono of nearly the same color.

VIEW OF PORT ARTHUR AND BAY.
The cross is above the entrance to the bay.

After the greetings were over, we were greatly interested in seeing some old-fashioned wrestling matches and fencing, for during all the years we have lived in Japan we had never before seen them by skilled performers. A great number contended, but only two at a time, and the one who in wrestling succeeded in putting the other out of the ring won a gorgeous apron to decorate his bare body. After all had contested, those who had won came forward and chanted in a stilted manner a song of victory. The contrast between those nude performers

and their countrymen who were faultlessly attired in European costumes made one realize the wonderful transformation these people have undergone during recent years.

At the gathering we made many new friends, with some of whom we made a tour of the garden. The flowers all seemed to be in bloom for the occasion. The paths were bordered by wild roses, while choice varieties were grouped in centers. Though one always misses green sod, which is not to be found in this part of the world, we did enjoy such a mass of flowers. At one end of the park was a high elevation, from which there was a charming view of the historical bay and fortified hills beyond. A band-stand was at the top of this vine-clad hill, and the band was assembled to give us music when we should be summoned to partake of refreshments. We were glad to meet the members of the band, for a number of them attend the meetings we hold at Port Arthur and one of them hopes to be baptized the next time we go there.

Four o'clock was announced by fireworks, and this was a signal for every one to repair to the central booth. The long tables were bountifully supplied with cold meats, salads, fruits and cake, and the 600 guests were expected to stand around these tables and help themselves. Sakê and soda-water were provided and we all drank to the health of the Governor, after a short speech from him. The ladies were comparatively few, as so many officers have not yet brought their families here, and we had a table to ourselves. The wife of the English Vice-Consul and a lady traveler were the only foreign women there beside myself. We were honored by the Governor coming to drink to our health. He had sakê in his cup, I suppose, but I think all the women had only mineral water to drink.

And now the fun of the day began. Most of the members of the band, dressed up in ridiculous foreign costumes, came marching into the booth playing a simple air on a few rude instruments and a great drum. After parading up and down the aisles, they danced a quadrille for our amusement, and I have seldom seen a funnier sight. Half of them were dressed to represent men of different nations and occupations. There was a Turk, an Indian, a Chinaman, a British Admiral, all well represented, and a solemn-looking Buddhist priest, carpenter and coolie among the Japanese representatives. Their partners were dressed to represent all sorts of women, and they had most ludicrous costumes. Some had long hair hanging down their backs with short skirts, others had long trains to their gorgeous colored dresses, with coarse lace-curtain overdresses, and wonderful hats with lace veils. But the greatest take-off of all was a low-necked gown, which the Japanese think a very strange style. Some time ago I talked to the women of my cooking class upon dress reform and urged the need of an undergarment, not only for warmth but also because ladies of refinement in other lands did not consider it modest to expose their bare limbs on the street. When I expressed this sentiment I was asked if it were worse for Japanese women to accidentally do this than for foreign women to appear at parties in low-necked dresses, and I had to confess that I really didn't think it was, so that argument for dress reform was lost.

Among the modern accomplishments of the Japanese foreign dancing is very popular, I regret to say. It is regularly taught in their public schools, so the dancers had no difficulty in getting through the quadrille with ease and grace. Scattered around on the grounds were little booths where any one could go at pleasure for Japanese tea and cakes, ice cream and bottled soda-water, sakê and beer. Toward the close of the afternoon many men had flushed faces, which told a sad tale. Still public sentiment is being aroused against intoxicating liquors, and there is a marked improvement on such occasions. It is said that at the New Year the Emperor offered only tea and coffee and mineral waters to his guests, which is a remarkable reform on the part of his Majesty.

One of the tokens of careful preparation for this garden party was a Red Cross Society tent, with nurses and doctor at hand if any one should need their attention.

After the masqueraders had completed their quadrille they wandered off to the various booths for refreshments, the supposed ladies leaning on the arms

of their escorts. This foreign style strikes the Japanese as being very ludicrous and never fails to excite comment. A very different dance followed by Chinese professionals. They were gaudily attired, but the peculiarity was that they had stilts about three feet in length fastened to their feet, and without holding to anything they raced about and went through with most difficult performances, unlike anything I ever saw before.

It was still a couple of hours before our train went, so I was glad to accept an invitation from the wife of the chief officer of Tairen to go with her to dinner to the home of her intimate friend. I truly appreciated the kindness which prompted this courtesy, and I hope I have added another friend to those at Port Arthur to whom I may recommend the religion of our Lord Jesus. After a hurried but fine foreign dinner we went to the station to take our train home. To our surprise, the Governor and his escort were there, waiting to see his guests off for Tairen. Three hours later we were at home again, tired but thankful for such a pleasant outing.

Lila C. Winn.

TAIREN, Manchuria.

The Joy of Answered Prayer.

"Ask, and it shall be given you; knock, and it shall be opened unto you. For every one that asketh receiveth; and to him that knocketh it shall be opened."

For years those who labored together with God for the upbuilding of Christian character among the young women on the west coast of Japan asked God to bestow on His own work the longed-for blessing.

In the early days the faithful sowers of the seed saw a little of the beginnings of His answer. Later, those who continued in the work realized that mercy drops on them were falling. Still, all continued asking for the showers of blessings. In God's own time and way, those showers began to descend upon the Hokuriku Girls' School in Kanazawa, and in a far greater measure than the weak faith of the praying band had dared to hope.

For the past three years, more students have confessed Christ as their Saviour than ever before; more prayer-circles were started, some in which teachers were present, others in quiet classrooms, or in any corner of the building where two or three students could gather undisturbed. The great wave of blessing followed Dr. Johnston's visit last autumn. Much prayer had preceded his coming, attended his efforts, and continued after his departure. God's message, spoken by one filled with a zeal for souls, was sure to bring results.

Many turned to the Lord, a larger number among the day pupils than ever before. For the special benefit of these girls, who bravely bear unkind remarks and often real persecution at home, a daily prayer-circle was formed. It was thought a number would avail themselves of the privilege of meeting together to pray for strength and courage. But He alone knew how many were longing for such a time of help. Daily that little parlor has been filled with girls, sometimes more than fifty being present. Often a dozen voices are lifted at once, all bearing the same petition before the Throne of Grace. "God purify my wayward heart. Make me a blessing. Draw my parents' hearts into sympathy with Christ. Grant that permission from home may come so I may become a member of the Church of Christ on earth. Grant, if it be Thy will, I may not be compelled to leave this school because I have confessed that I love Thee. Above all, please lead me to be ever true and faithful to my promise to serve Thee always!"

Has God been hearing these prayers offered to Him daily from sincere hearts? Has He answered in visible ways? Has He removed obstacles? Is He making the way clear to these followers of the Lord Jesus?

Only since December thirty of these very students have been received into the Church. By twos and threes, these young lives have been consecrated by baptism and public confession of their faith. What rejoicing in heaven, what joy in that one school, what thanksgiving in the churches in Kanazawa, as these new disciples have taken their places among the followers of the meek and lowly One!

All obstacles have not yet been removed; all girls have not found it easy

to take this step. Some are daily fighting battles that would be hard for us to endure; others are still pleading. But back of all is the power of God, the Holy Spirit's presence, and all know, as never before, what wrestling in prayer means. All realize, too, the unlimited supply of help ready for them. So the daily prayer-circle continues, and the showers of blessings are still descending not only upon the students and teachers but upon parents, brothers and sisters in the homes.

This is the story of only one school, a short account of God's power in one corner of the vast field. There are similar cases all over the empire. Great awakenings are taking place in the Land of the Rising Sun. A noble army of Christians is rising up to march forward and claim the nation for its Commander.

Will not you at home pray for these young women who are yearly going out as teachers? Theirs is to be not a small part in uplifting the schools, the homes, and even the nation itself, to the standard set by the Lord whom they have promised to love and serve.

Ida R. Luther.

The New Church at Kamibun.

On a main street in Kamibun is this new preaching-place, and the specially interesting thing about it is that before it was dedicated it was entirely paid for by the Japanese Christians who were to worship in it. Their pastor said, "I will not live in a house nor preach in a church which has a debt on it." Though there were only a few Christians in Kamibun, it was but half an hour before they had subscribed the 350 *yen* ($175) needed, and the money was all paid in promptly.

The pastor, Rev. T. Miyagahi, is in the front of the picture, holding a child. The gentleman whose rubber boots form such a prominent detail is the Rev. A. V. Bryan, who did not expect to be in the picture but was not allowed to escape. With the photograph Mrs. Bryan sends us an interesting letter from the pastor, written in English. A few extracts will give an idea of the character of the man and of his work; we do not alter his naïve phraseology:

"I came here last summer. There are twenty-five Christians, men, women and children, here. They supplied a house for me. This house is eighteen feet square, consisting of two rooms, a large and a small one. It is rather narrow for my family, as we are five in all; besides the larger room has to be used for the worship of God every Sunday, every Wednesday's prayer-meeting and for children's Sunday-school instead of the church. My children were obliged to have their sleep in a very little space between our furniture, when we have these meetings evenings. If any children would stretch their arms, it should tumble down the table or case which contains rice.

We felt very sad about Christians who are not abiding in Jesus and attend no meetings, because they were persecuted

by idol-believers two years ago. On Sunday morning mostly two or three men attended the meeting. It seemed our Christian power was very faint, almost vanished.

Natives in this village have a great festival of idols. When they do this all the youths go out from their houses putting a very big and heavy drum on their shoulders, the lads beating it, carrying it about along all the streets; after that they amuse themselves with drinking wine or quarrel with each other. I have come here just a month before this great feast, and many villagers have come to ask me for some money to mend this drum and offer to the idol. According to their custom, those who had come here and begin to live in this village have to give them much money for this festival in order to become acquainted with them. I refused their request and preached about the true God and advised leaving off their uncivilized habits, nearly an hour; some of them seemed very much moved in their minds and they politely left my house.

A week after ruffians have heard of it, stirring up other people and leading fifty or sixty youths and children with many stones in their hands or wrapping them in their towels, coming up to my house very noisily in the night. The leading men entered forcibly into my room, just when my children were sleeping, my wife was in sick-bed and I was studying with my back toward the door. I had not turned as if I had not heard of it, but continued my study silently for a little while. They rushed by me and threatened, saying, "Do you give us money or not?" Still I was silent for a few minutes. Then loudly and strictly I scold them. "Why did you enter into my house without permission in the night?" They were astonished with my sudden voice. I began calmly to explain about the doctrine of Christianity and said: "I never fear even death for gospel, so I will not give you any money. If you want to hurt me do what you like," and then bidding them "go away quickly as my wife is sick to-night."

They were intimidated and did no harm to me, retreating quietly, murmuring as they went away."

There were other hostile visits and threats, but the pastor stood firm and thanked God for "the opportunity to be a witness of Jesus. The more I thought of it the more I increased in braveness. At length they resounded all over the village admiring my brave heart and demanded no more. On the contrary some of them respectfully came and asked me to teach reading, arithmetic or writing. Some people came to hear of Christianity. Leading villagers established a meeting of young men, came and asked me to speak, so I spoke at every meeting for them. Weak Christians were strengthened by these occurrences. At every meeting the attendance was increasing."

They wished to build a house for their minister, but he said, "'Never mind for me, but you ought to think it is very needful to get a preaching-house." I persuaded them to raise the money from all members' endowment rather than have a debt. They agreed again with me and willingly offered money as much as they possibly could. We thanked God and prayed earnestly about it. Thank God we got two suitable houses, one for a church and the other for me. Indeed, as Jesus said, "Seek ye first the Kingdom of God and His righteousness and all these things shall be added unto you." I experienced the above promise."

T. Miyagahi.

At Kamibun, Iyo.

The Tie that Binds.

It was on my way to our Tadanomi out-station on one of the coasting steamers, plying up and down the Inland Sea, that ever-changing, ever-enchanting picture. Although I have gone up and down this sea often enough to have grown accustomed to its beauty, yet it is always new, always beautiful, always restful. On this particular day, the air was clear, the coloring of sky, mountain and sea exquisite, making the trip a new delight.

The steamer was an hour late in getting started. During that waiting time I sat in a *sampan* rather than in the dirty office. People were going up and down, back and forth. Baggage was being thrown first on this side and then

on that. Through it all the solitary foreign woman remained a continuous curiosity. As I kept my gaze towards the sea, none of the curious knew how much the foreign woman understood of the remarks, some kind and some impertinent, which were being made concerning her.

Finally the incoming boat was sighted, and we were rowed out to meet it. Considering that I was much wearied with the winter's work and anxiety, and that a very full afternoon and evening were before me, I decided to spend the time on this lovely April spring morning, as much as possible, in resting, trying not even to think. This resting, of course, was not to be done in a stateroom, but on the floor of the common cabin, over which a Brussels carpet was spread. If the boat has many passengers, as many as choose to crowd in may enjoy this same privilege Fortunately, on this day, there were not many passengers, and for an hour I was able to get some rest.

Then the boy came to call me to a Japanese dinner. As I went up on deck to the little box of a room, which by charity we will call the dining-saloon, a Japanese lady, nicely dressed, was waiting for me. As soon as I was seated, the boy served us our dinner, which was more or less skilfully disposed of by the use of chopsticks. As I had never seen this lady before, I merely bowed on entering the room, and we ate our dinner in silence. Just as we were finishing, she very politely asked me, Japanese fashion, where I was going. I told her, and then asked her where she was going. She was going to Osaka. As that was a good deal further than my destination, she very politely regretted that I was not going further with her.

We then arose, each insisting, again in accord with Japanese custom, that the other would please condescend to go out first. I did not wish to go out first, but after insisting as much as was reasonable, I stumbled out as gracefully as I could. I always find it hard to do anything gracefully with straw sandals on my feet, especially since our stockings do not have the divided toe, as the Japanese *tabi* have. It is very embarrassing when going down stairs to have one of your sandals proceed ahead of you, as they are quite likely to do, unless you have become more skilful than I have.

I thought I would go on deck and enjoy the scenery, good air and possibly have a chance for further quiet. As soon as the boy saw me wandering around, he brought me a camp-stool. I seated myself, thinking that this was fine. Soon I noticed that "my lady friend" was on deck, too. I also realized that the boy was placing another camp-stool at my side. There was no escaping it any longer. Tired though I was, I was in for one of those usual conversations, or query boxes, to which every foreigner has to submit. That was evident.

We very politely talked about the beauties around us, and gradually brought our conversation down to such commonplace subjects as our dwelling places. After a little while, she asked me if I was here "for religion's sake." I said, "Yes." She replied, "What a happy thing!" She went on to say that her sister and another relative were Christians. "They became Christians when they did not know a great deal, and so were not much help to Christianity, but they are happy and earnest in their religion now." I learned that, since her husband was an officer on one of the steamers, she had come down to a near-by port in order to be with him as often as possible. At this port she had only one acquaintance, and she had become very lonely. When Sunday came, and she thought that, if she were home, she could go to church, she was more lonely than ever. "When Sunday comes, and I can go to church and sing the hymns, I am very happy." She seemed to want to talk. She was lonely.

What was the tie that bound us? There were many of her own country-women on board. She could have made friends with some of them. But she picked out the foreigner. Why? Because she felt quite sure that I was a Christian. That was not because of anything that I did or said. It was because many out here have an idea that all foreigners are Christians. It is a sad mistake, more's the pity. Nevertheless, through this "tie that binds," I made another friend. We will meet again in the near future, as she will come to our city to visit me.

CAMPUS OF DOSHISHA, AT KYOTO.
Founded by Neesima.

This is just one illustration of how, time and again, we meet our unknown friends, here and there, in most unexpected places, at most unforeseen times, through the "tie that binds." I have often met out here friends that startled me, because they were so unexpected. We need only the introduction of the Father. I do not always wait for them to take the advance in the conversation. Still I am cultivating more the spirit of waiting for them, so that they will not form the impression that we are all "bold Americans."

"Blest be the tie that binds
Our hearts in Christian love."

(*Mrs. Harvey*) *Olivia Forster Brokaw.*
KURE, Japan.

A Hero of the Fiji Mission.

Among the first missionaries in the Fiji Islands was Rev. John Hunt, a heroic figure and decidedly original. He was converted when about sixteen, and one Sunday, at the invitation of his employer, he spoke in chapel with great acceptance, but the second time he failed, so he determined never to try again. His master encouraged him by saying, "If God means you to work, He will give you the tools to work with." John then took the matter to God in prayer, coming to the conclusion that it was the Lord's will he should preach. His presiding elder began to plan for his education, the young man having confided to him his longing to go to Africa as a servant to some missionary, that he might perhaps in intervals of gardening and farm work "do a little in teaching in Sunday-school and preaching to English settlers." Towards the close of his course of study he was summoned to the Mission House to receive his appointment. It was just at the time when all England was resounding with the appeal, "Pity poor Fiji," in consequence of the experiences of two missionaries who had gone there from the Friendly Islands. Hunt returned from London, his whole frame

trembling with excitement, and exclaimed to a fellow-student, "They want me to go to Fiji!" His friend, shocked at such a prospect, expressed deep sorrow that he should be sent to cannibals. "It is not that," Mr. Hunt replied; "I'll tell you what it is. That poor girl in Lincolnshire will never go with me to Fiji; her mother will never consent."

However, the letter in which he communicates the news to "that poor girl" —to whom he had been engaged six years—does not convey any hint of this fear. It simply informs her that he has been fixed upon by the Missionary Committee to go to the South Seas. "You must, therefore," he says, "immediately return home and make preparations for becoming a missionary's wife, to a most remote station for twenty years. . . . We have only a month or five weeks for everything. God bless my dear Hannah."

Hannah responded nobly, saying she would go with him anywhere, and in April, 1838, Mr. and Mrs. Hunt in company with the Calverts sailed for the Fiji Islands, arriving in December. The Hunts were located at Rewa. "The island looked exceedingly lovely as we sailed along the winding stream. Nature appeared charming till we saw the masterpiece, man; and a sight, especially the first sight, of a Fijian is very appalling."

Mr. Hunt at once began learning the language and in two months was able to preach and carry on two or three services a week.

The King of Somosomo had asked for a missionary and Mr. Hunt was selected to go there. It was a town of importance, but of as ill-repute among Fijians themselves as the Fijis were in all the rest of the world. Scarcely had Mr. Hunt and his wife landed when news was received of the drowning of the king's son, and all his sixteen wives were strangled in the hearing of the missionaries, who in vain entreated for the lives of the victims. Soon after Mrs. Hunt was brought to the borders of the grave by a sickness lasting weary months; a babe was born, sickened and died; and upon Mr. Hunt came all the arduous duties occasioned by sickness and death, as well as chapel building, teaching, healing, preaching and translating.

The king was often engaged in war, and bodies of their slain were jointed, cooked and eaten within sight of the distressed missionaries; the ovens were so near the mission house that the stench was sickening, yet the king threatened to kill them if, to exclude it, they shut their windows. But even upon these debased cannibals the influence of the devoted servants of God made itself felt. Many lives were saved by their intercession, horrid rites were foregone for their sakes, and some souls became interested in their message.

In 1842, one of the brethren being ill, Mr. Hunt took his place in Viwa, where work was in a most cheering condition, calling for the exercise of his greatest activity. For the training of native teachers he prepared a Catechism, wrote lectures on the doctrines of Christianity, drew up a course on geography, preached three times on the Sabbath, lectured three times a week, continued translation, built a new house, visited out-stations every month, was at the call of every sick and distressed person—his kind heart being often imposed upon—and in every way proved the truth of his own words, "I cannot live unless I am on full stretch." The New Testament translation was completed in 1847, and a thousand copies were struck off and distributed among the converts at district meeting. The Superintendent of the Mission, Mr. Lawry, wrote of this meeting: "Everything takes from the chairman not a somber hue but a tinge of evergreen, a glow of life; giant strides are being made in every part of the Fijian work."

Hardship, exposure, working "at full stretch," sapped the brave missionary's vitality, Oct. 4, 1848, after only nine years of service, and at the early age of thirty-six he passed away, leaving the Fiji people, as his legacy, the New Testament in their own language to bless them to the end of time, and to the Church of God the memory of a devoted life, whose fitting close was John Hunt's last prayer: "O let me pray once more for Fiji! Lord, for Christ's sake, bless Fiji, save Fiji! Save Thy servants, save Thy people, save the heathen in Fiji!"

Julia Ballantine Greenwood.

Year ending Jan. 30, 1907, in Japan, 1,441 baptisms, 379 more than the previous year.

The Entrance of the Word.

I have been having several classes from the Government Girls' School, all beginning with girls who came asking to be taught English. When the first two girls came I told them that if they would get a class of ten of their associates I would give them a half-hour of English and then a Bible lesson. Those girls secured their ten and another class asked for the same help. At first these two classes brought the books which they study in school and I helped them, but their teachers soon forbade their studying the school lesson outside. I told them they could bring other books, but they have never done so. For months now they have come for the Bible lesson and singing only, both of which are in Japanese. Of course I speak a few words to them in English occasionally, but it is certainly not the English they come for now. Last Sunday I had the joy of seeing one of these girls baptized and four others present at the church, who I think will soon yield. If only my love and intercession fail not!

These are weekly classes. On another afternoon weekly I have what is to me a most blessed hour, devoted to Bible study with the Christian women. We have just finished a thorough study of Hebrews and expect to take up Romans next. The women asked for this and enjoyed it, especially on account of not being able to attend the Bible class in the Sunday-school on Sunday mornings. Twice a month we have Mothers' meetings in the two kindergartens. These meetings are well attended and the ladies gave quiet attention each time to the Bible lesson and to the talks of the kindergarten teacher, which are always practical and sensible. It pleased me to see that the teachers were willing to say so plainly to the parents what they thought were the greatest needs of the children.

At different times during the year I invited the women of the two kindergartens to our home for an afternoon, and once opened the house and allowed them to go at will where they chose. This was evidently a great treat to them, and I recommend it as an easy way to entertain if your brain sometimes lacks fertility along that line. One of these occasions was a kind of farewell to Miss Moteki, who had worked in the kindergarten for eight years and had been a great assistance in conducting the Mothers' meetings. The last meeting before the summer we again had a joint meeting and Dr. Saiki, the head of a private hospital and a fine Christian man, addressed the women upon the care of children during the summer; how to guard against and treat summer diseases. Before the vacation three of these women asked me if I could give them time for a special Bible class. I could not do it then, but they are still desirous of studying and I intend to begin that class, hoping that we shall find more than three who have become enough interested to have a special hour for Bible study.

A young girl came to-day to call who visited my class about three times last spring but has not appeared since. I was greatly interested in her for it struck me from the first that she was going to allow the truth to take hold of her, she showed deep interest and asked questions in a way that none of the other girls did. She told me she had not been able to come this fall, because on account of her health she had to leave the school dormitory and board with her guardian whose wife is strongly opposed to Christianity and who does not allow her to come here nor to the church. The girl asked me to find her a boarding place in a Christian home where she would hear about God every day. She said, "I never heard about God till I came to your class the first time and I have been thinking of that lesson ever since." I asked her what the lesson was that day and she said I explained why Christ was called the Lamb of God. She bought a New Testament that day and she has read it all through twice in spite of suffering so much with her head that she is forbidden to study at all. She is to take no more examination, but will be granted her diploma on account of the fine work she has done so far in the course. She asked me this afternoon to help her decide about what school to attend and said that she wanted to go to one which would teach her how to have a "clean heart."

(*Mrs. R. P.*) *Mary Palmer Garbold.*

KYOTO.

LETTERS FROM MISSIONARIES

JAPAN.

From our new missionary, MISS JULIA K. WINN, at KANAZAWA:

The work in the school is going splendidly. The last two months a new spirit of prayer has taken possession of the girls, and we are seeing the results in new consecrations in the lives of the Christians and new decision for Christ among those who have put Him off.

Do tell the girls at home that girls in Japan are just like girls in America. They have the same feelings and failings and lovable traits. The reason I can understand school girls in Japan is because I was a school-girl myself not so very long ago, in America. To my amusement, I found not very long ago that the girls had taken to wearing roses, and wearing them stem up and flower down, because they saw that was the way I wore them! They watch us teachers so carefully, in ways one never would think of, so *we* have to watch everything we do, and be careful not to do anything we wouldn't care to see repeated in our one hundred and sixty girls. Being the new teacher, I come in for more than my share of attention. The girls have decided that when I laugh in class I do it mostly with my eyes, and not with my mouth! Which is news to me, for I thought I laughed all over. And as for giggling, I believe the Japanese girls were born with a propensity to hide their faces in their sleeves and giggle upon every occasion or lack of occasion. My friends in America are laughing at the idea of my trying to control a roomful of such Japanese girls, when I used to be noted in that direction myself. But I tell them that when I have my glasses on and a school book in hand I am quite transformed into a model schoolmarm!

From a very little missionary, DOROTHEA H. BRYAN:

Thank you very much for the circus. We are just going to play with it now. We have cleared up our playroom so that we can have the whole room for the circus. When prayer-meeting is here on Monday we are going to have it set up on the table, and when prayer-meeting is finished we will show it to them. I am aching to know how surprised they will be. We are going to have ice-cream, peanuts and popcorn. To be let into the circus they will have to pay 5 *sen*, and to have a dish of ice-cream. Oh, I forgot, there is going to be lemonade, and it will be two or three *sen* a glass. And the popcorn and peanuts will be a soup-spoonful two or three *sen*.

The elephant sits down fine. I don't see how the clown could balance on the ladder, but he does in some way. It is just as good as having a real circus. We have two dogs and their names are Frisk and Wiggle. We have two goldfish, but you know they don't comfort any. They just stay out in their iron trough, so we can't pick them up and cuddle them the way we do with Frisk and Wig.

Please tell the other lady I give my love and thanks for the circus.

CHINA.

(We are grateful for the privilege of quoting some extracts from interesting letters received from MRS. COCHRAN, now on her way home from visiting her sons at HWAI YUEN, China.—ED.)

Yesterday, going for a walk on the mountain back of the house, we saw a number of old women grubbing for what looked like lichen on the rocks. We asked if that was good for food, and the poor things said, "No, not very, but it is famine year and we have nothing else." This week the official's wife who gave us a feast some weeks ago had her fourth little daughter. She has no son, and dresses her eldest girl as a boy. Her two older girls attend school, and I was surprised to see what seemed to be a boy playing with the other girls, until it was explained to me. Poor woman, she is dreadfully afraid her husband will take another wife. We all felt sorry for her, so we decided to see if we could help her a little by sending her gifts just as if it were a boy. So we got a tray and covered it with red paper and laid on it some foreign baby things, a little crocheted cap, a pretty sacque, a pair of mittens and a pair of embroidered shoes. We showed them to the school-girls and they seemed to look askance at the shoes, which were blue embroidered with white. We asked them what was the matter, and they said that anything white in the head or feet of a baby betokened that its father or mother would shortly die. So of course that would not do, and we substituted a pair of all pink. We hear that the father as well as the mother was greatly pleased and handled the gifts admiringly. They sent us a quantity of red eggs just as if it had been a boy, only with gilt letters on them expressing the hope that the next baby would be a boy.

Some of the helpers decided on giving us a farewell feast. First one and then another

wanted to be counted in, until there were ten names appended to the invitations. I had the place of honor among the women. China is the country for old folks. Sam was the guest of honor among the men, as he was going away first. Of course there was a great palaver over the seating, no one willing to take anything but the "lowest room." We foreigners made small bones about it, but some of the Chinese men almost had a good-natured free fight, trying to hustle each other into better places. The better educated ones made the least fuss. It was really a very pleasant affair and showed great good feeling.

We have just returned from a beautiful walk in the country; everything fresh and green. All the way from Hwai Yuen to Chinkiang is in the famine district, but the new wheat is promising well and will be ripe in a month. In many parts they had no seed to sow. We attracted, as usual, a crowd of curious observers in all stages of dilapidation.

ON THE HOUSEBOAT.

May 7—We have as guards a soldier on each boat. We changed them at the last stopping place. The first ones came on board without any guns, so Sam told these last that unless they brought guns they should have no wine-money when we parted, for unarmed soldiers were no protection. So they brought on guns, with the result that when we started at crack of dawn they fired a salute which startled us in our beds. They always do this for officials, I believe, but we regard it as a custom more honored in the breach than in the observance.

TSING HIANG PU.

We are in the heart of the famine district, this being one of the worst places. The missionaries have been terribly overworked and volunteers have come up to help them from several other missions. The whole country is riddled with new dykes, canals and roads which will be a blessing for long years to come. Besides 500,000 people have been fed by the wages of those who worked. There has only been a half crop planted and the people will have to eat that before it is really ready, so that there will be suffering all next winter. The *Buford*, which was sent from America with flour, etc., instead of discharging her cargo at Shanghai, went on with soldiers to the Philippines, so will not be back with the provisions shipped here, till after harvest, which is an awful pity. The missionaries here have had to close hospital and other work during the famine relief; furloughs and vacations are due and they cannot keep on indefinitely while harvest has come.

The street sights are awful. I never dreamed of such wretchedness, many stretched out in the streets to die. There is a constant procession of coffins along the river bank by our boats. The beggars clutch at you as you pass.

Sam told me the last day, when we were counting our voyage perils o'er, that one night before we got to the lake two boats of thieves attempted to board us but were frightened off when our soldiers fired their guns. So they were something more than figureheads after all!

MISS HAWES writes from WEI HSIEN:

What a little time it will be when we shall all lay our burdens down and the Master shall let us see His own dear face! Would that it might be very soon, but so many of these poor people out here are bound yet by Satan to these hideous idols! I am so glad to tell you that one old woman is now a sweet Christian, baptized last month and received into the church, who last year was a heathen and persecuted and reviled our religion. She stood out on the street with some other heathen in a village I was in, and as I passed by with my Bible woman and teacher she asked me to go to her house. I was surprised, knowing what a heathen she was, but I said, "I will go if you let us pray and have worship in your house." She said she would, so I started to follow her, my teacher objecting. He said, "We can't have time this afternoon to visit all the Christians; why do you go to the heathen?" I said, "Let us visit this one," and we did, and I tore down her kitchen god with her consent. We had worship, and ever since that day that woman has faithfully studied the gospel and attended church. Isn't it good to see the change the Holy Spirit makes, robbing Satan of these souls!

KOREA.

MISS BEST wrote from PYENG YANG, April 24:

Spring this year is very slow in coming. The willow trees show a little green and the apricot trees, that always blossom before the leaves burst, are a mass of white and pink, but everything else is bare and brown. We had scarcely any snow during the winter and no rain, which accounts for everything being so late.

The Theological Class is in session now and we are a little larger community in consequence. Mr. Ross, Mr. Sharp and Mr. Sidebotham are here this month teaching the class, and next month they will go home and some one from the Canadian and Southern Presbyterian Missions will take their places. One class of five men will graduate this year,

our first Korean ministers. It is going to be an interesting situation. They are all fine men who have had plenty of training in practical evangelistic and church work as well as their theological training. It will be interesting to see how they take hold.

Our Woman's Training Class this spring was a good class. There were 560 country women enrolled, the largest class we have ever had. As the Whang Hai women met at their own station, Chai Ryeng, this year for their regular class instead of at Pyeng Yang, as always before, we had only the women of our own territory. The class this year was marked by a more earnest spirit than ever before. Women who have been attending classes for years with apparently little result in the way of improvement, this time waked up and really studied. There seemed to be more of a desire really to understand what they were studying and, best of all, a great desire to have their hearts searched and made right. You will see what Mr. Swallen says about the class in his pamphlet.

Every month makes the need for new single women more apparent here. It has been hard this spring to have to keep out of the work so much when there is so much to do. I have been able to have some classes meet in my study. It will be a happy day when I can get around on two feet again. I am hobbling about on crutches now, but it is slow work when one's mind can run so much faster and plan so much more than hands and feet can perform.

AFRICA.

MRS. J. H. SCHWAB writes from EFULEN, Kamerun:

Our rainy season has begun in earnest and people are busy planting gardens. The preparation of the garden for seed is not exactly an easy task. For weeks the people live in temporary huts, built where the garden is to be, and from early morning until night fell big trees, cut and burn away brush and dig up the earth. When you remember that they have naught but crude implements to work with, an axe perhaps if they are fortunate, a small blade hoe and a cutlass, you will see what a really gigantic undertaking their gardening is. Twice a year they go through this same process; a new site is selected each time. Were you to see a garden for the first time, you would exclaim, "What chaos!" With our idea of an orderly American garden these would resemble more a worn-out woodland lot. Do I not hear you say that those half burned trees and logs would surely prove an obstruction? Why, indeed, no! They are fine trelliswork for the ngbu and squash to cling to later. Ngbu grows somewhat like our cucumber and looks like it, only it is larger. That underbrush?—underbrush, that is food, the cassava from which tapioca is made. Those plants do certainly look like calla lily stalks, but they are only mikabos, a sort of a substitute for Irish potatoes. At last we have come to a patch that conforms somewhat to our sense of orderliness, a peanut garden. Not a weed is to be seen here. The corn, too, does not look unfamiliar. The people will soon see the fruit of their labors, for the hot sun and frequent rains cause a rapid growth.

Have I ever introduced you to Nana? Well, you must know her. She is a dear old soul, so kindly, so maternal, a perfect story-book grandmother. Scrub her white, cover her with civilized garments and place her in a home, and no one would question her fitness for the sphere. She is one of the charter members of Efulen church and has remained faithful through all these years. Whenever I visit her she greets me with a smile of welcome and invites me to partake of food if she has it prepared. If the offering is roasted peanuts, it is easy to accept, but if it is a pot of greens generously seasoned with red peppers, I rather hesitate.

We have just returned from attending a funeral in the town on the side of our hill. It was not as repelling as some, for these people have lived under the influence of the Mission so long that they have given up many of their heathenish practices. The Bulu are very appreciative of sympathy expressed, even if only by our presence and a mere hand-clasp. They look upon us henceforth as their real friends, and who knows but perhaps just at this time the seed of Christianity first takes root, though it may be years before there is any evidence of fruit.

INDIA.

The REV. RAY H. CARTER, formerly pastor of the Falling Spring Presbyterian Church and now its missionary pastor in India, writes from LAHORE, telling of the death of Mrs. Frank J. Newton of Ferozepore, India:

We were quite a little party who left Lahore on Thursday morning—Mr. Clark, Miss MacDonald, Miss Sutherland of the Zenana Mission, one of the Bible women and myself. The rest of the College men could not get away. It was gratifying to have so many, for not only were there these, but others came, too, from Ludhiana, Jullundur, Jagraon and Kasur. There would have been others had

time permitted them to get the message and reach Ferozepore, but the fact that so many of the missionaries were able to come seemed to comfort the family.

The end came very quietly after several hours of unconsciousness, and there was no pain. While she did not speak much of death herself, they felt that she realized that it could not be far off, and with that practical habit that so characterized her she had asked Mr. Gould, only a few nights before, to settle some of her accounts for her, as she wanted everything all clear.

The great number of people who came to the funeral and their character was a splendid tribute to the place she and Dr. Newton had made in Ferozepore after a quarter of a century's work. Of course, all the Christians were there. It was pitiful to see the grief of Matia and Chumpa, who were so devoted to her and were with her constantly to the end. But there was a large gathering of non-Christians, including the most prominent and influential men of the city, leaders in the Arya-Somaj and other societies, bitter in their opposition to Christianity, but showing a genuine sympathy and friendliness to its representatives. It was a large crowd that started to the cemetery, and many more joined us on the way. Dr. Newton and I rode together, and I was rejoiced to see what comfort it gave him to meet these people as we went along and to hear him speak to them of his appreciation. One friend was hobbling along on crutches, an old Sikh whom Mrs. Newton had known many years, and when we overtook him the Doctor made him come and join us in our carriage.

We buried her in the English cemetery just toward sunset, and there we found more people, including many of the English residents. A choir of English soldiers, the chaplain, his wife and others sang most beautifully and helped to bring something of home to us as we stood there in this strange land. It was a recognition of the place she had made in Ferozepore. Now Christians, native Christians, missionaries, the army and the civilians all meet together to do her honor.

I stayed until all things were finished, to satisfy myself and the family, and I am glad that I did, for then I saw something which could have meant nothing other than genuine regard. As they were shaping the earth above the grave I noticed the same old Sikh whom we had taken into the carriage standing on his crutches quietly at one side. When all was finished he approached the grave, knelt down, placed his hands on the earth, and then reverently touched the earth to his face. I asked one of the Christians what he meant by the act, and he told me that it was the highest mark of respect and honor that he could show.

It was a lesson. Her work seems done, but is it? "Blessed are the dead that die in the Lord, for their works do follow them." We have already a monument to her in Ferozepore in all the building for mission work that she constructed,—the hospital, the church. But there is something more durable than even they, for for a quarter of a century she built her life into that place, and the power of that life will go on and on. Ferozepore will be altogether Christian some day, and if we then could see we would see the threads of her life running through the life of the whole city. Her work has not stopped, but it is going on and on because it is in the line of God's eternal purpose.

LAOS.

From MRS. CLAUDE W. MASON'S first letter after arrival at CHIENG MAI, at which place is located the "Mother Church" of Laos:

We arrived here just one hundred days after leaving Omaha. We were very glad when on the river road we saw a cart and Dr. McKean to meet us. The medical compound is about 450 feet square and consists of the hospital and dispensary, the three vaccine buildings, the foreign ward, a separate building with two rooms, the Prince's ward (which we temporarily occupy), Dr. McKean's home, and servants' quarters. Our first impressions were the very best. It surely is a great work, the vaccinators being native evangelists, going out all over the land. There could be no better plan for reaching the people with the gospel, as they of course know their brethren, their customs, etc., much better than any foreigner.

A little farther up on this side of the river is the Press, and opposite it is the boys' school. Taking the river road south of the bridge, we have Dr. McGilvary's residence, Rev. Mr. Campbell's next, the girls' school, and the church, built of teak and seating about 800.

The natives, not being used to chairs or seats, will often be seen drawing their feet up under them on the seat, just as they do on the floor. We attend church here regularly, even though we do not understand. The weekly Wednesday afternoon prayer meeting is in English, when all the members of the mission meet in the homes, taking turns about. I have not yet introduced our whole family. We were blessed with a dear little son March 20. He is a great joy to us.

HOME DEPARTMENT

UNITED STUDY OF MISSIONS, 1907-'08.

GLORIA CHRISTI: *An Outline Study of Missions and Social Progress.*

CHAPTER I. EVANGELISTIC MISSIONS.

What is Evangelism?

Why is it the fundamental work of Missions?

I. Rise of Modern Missions.

a What Mission work, scattered and organized, existed in 1800? Show what, after eighteen centuries of Christianity, had been attempted in India, North America, South America, the South Seas.

b. Trace the vital influence of the great revivals of that period.

c. Birth of organizations.

d. Great individual pioneers.

e. Statistics of Mission work in 1900.

II. Further Conquests of Evangelization.

a. Spirit manifested by pioneer workers.

b. Their equipment and method of work.

c. Moffat as a typical evangelist; incidents of his preparation and struggles in Africa.

d. The transformed Chief.

III. Early Heroes of Missions, Their Environment and Work.

a. Moffat in Africa.

b. Morrison in China.

c. Nott and Williams in the South Seas.

d. The Judsons in Burma.

e. Marsden in New Zealand.

f. The Madagascar Martyrs.

g. Heber in India.

IV. What has been accomplished by Evangelistic Missions?

Summary of Social Results: See Dr. Dennis's *Christian Missions and Social Progress*, Vol. III, pp. 87, 88. Have a number of well chosen extracts mastered and spoken by members of the class. Use in connection with the lesson the hymns, "O, for a thousand tongues to sing," by Wesley, and "All hail the power of Jesus' Name," by Perronet, both written during the great revival period. Also Heber's great hymns, "Holy, holy, holy, Lord God Almighty," "The Son of God goes forth to war," and "From Greenland's icy mountains." Display as striking evidences of social progress pictures from the set accompanying the text-book—2*a*, 2*b*, 7*b*, 12, 13*a*, 16, 19, 23*a*, 24, 14*a*

E. E.

"THE spirit of Missions rises above all national bonds; it is broader than any conceivable patriotism; it transcends in its scope all political affinities; it is above all church or denominational ties, reaching to the higher plane of Christian devotion to the welfare of humanity."—*Dennis.* Preface to Vol. 2, Christian Missions and Social Progress.

"THE Church of to-day is beginning gladly to recognize, with new insight, that the foreign missionary work presents a call and offers an opportunity of unequalled scope and significance; it is steadily clarifying its vision to behold the truly majestic meaning of universal redemption, and to discover the sublime import of the service which works confessedly and directly with this aim in view. . . . . It is the delight of the true-hearted, the insignia of the loyal, to believe and serve and patiently wait on God in unwavering devotion to this vast, humane and heavenly business of winning the world. The missionary, and those who believe in his work, count the future as already won, look upon the centuries as their allies, and upon a redeemed earth, with God's help and blessing, as only a question of time and toil."—*Dennis*, Vol. 3, p. 555.

THE Young People's Missionary Movement, in issuing its "Forward Mission Study Courses," has been fortunate in obtaining the aid of such an authority as Arthur H. Smith for the volume on "The Uplift of China." The little volume is compact but comprehensive, covering in its 275 pages a broader view of the vast theme than could be expected. The colored maps are a valuable addition, the illustrations are good, and the careful bibliography and index add immensely to the utility of the text-book.

ORGANIZATION.

On July 2, at Clinton, Mo., was effected the organization of the new Sedalia Presbyterial Society for Home and Foreign Missions. Mrs. Wright of Kansas City was chairman of the meeting, and twenty-six auxiliaries responded to the roll-call. A full board of officers was elected, with Mrs. E. P. Lamkin of Clinton as President and Mrs. Wilbur Shields of Lowry City as Secretary and Treasurer for Foreign Missions.

Mrs. A. S. Stewart.

OSCEOLA.

An admirable leaflet has been prepared in the office of this magazine, consisting of Extracts from the Editor's Annual Report to the committee in charge. It is for the use of Secretaries of Literature, presbyterial and auxiliary, and contains most useful suggestions to them. These Secretaries should write to the *headquarters of their own Boards* for as many copies as they need; they are for free distribution.

Then may we not look for definite results from the use of this valuable help? Our subscribers are now over 21,000. Is it not time we had 25,000? We need add but a very few names from each auxiliary. If every Secretary of Literature followed the example of one in Minneapolis, who writes, "We never let a month pass without adding *at least* one new subscriber," next March would surely see us at that desired haven. *E. E.*

SUMMER SCHOOL OF MISSIONS, WINONA LAKE, INDIANA.

Success crowned the third session of our school, held June 24 to July 1, the attendance of 232 being an advance over last year of 30 per cent., Presbyterians leading the fourteen denominations with 82. Mrs. Herbert E. Goodman, Baptist, of Chicago, was the presiding officer. The faithful work of the committee resulted in a programme which was a feast. Mrs. D. B. Wells's hour of Bible Study, her topic being "God's Missionary Message to Humanity," will find its echoes throughout the year to our utmost borders, rich in suggestion, alive with spiritual truth. The hour for the study of *Gloria Christi*, last of the *Christus* series, was all too short, as Mrs. Helen B. Montgomery treated each chapter in her captivating way.

Model classes showed possibilities and furnished ideals, while the object lesson of a missionary-meeting, "as it ought not to be," drew forth much merriment by its clever presentation—yet—"Pity 'tis 'tis true." Robert Raikes Pavilion served not only as a place for a social tea but for informal gatherings and conferences not on the programme and an attractive display of literature. It was a new departure to share our meetings with Home Mission workers and doubled their attractions. Mrs. Montgomery handled Alice M. Guernsey's book, *Citizens of To-Morrow*, with the same ability displayed with *Gloria Christi*. Home Mission speakers were Miss Emma Hicks on "Southern Mountaineers," Miss Martha Troeck of Ellis Island on our "Newcomers"; also Dr. Quayle of Chicago and Mrs. Ida V. Woodbury, Boston. Other speakers, Dr. Howard A. Johnston, New York; Dr. Homer Stuntz, Philippine Islands; Prof. Forrest of the University of Virginia, gave evening addresses, while the popular mass meeting on Sunday afternoon was addressed by Prof. Soares of the University of Chicago.

Warm friendships ripened easily these June days. Monday's trains bore away happy groups. The opening text of Mrs. Goodman's devotional service had become a prophecy realized. Blessed are they that hunger "for they shall be filled."

Anna B. Lawrence.

THE WOMAN'S INTERDENOMINATIONAL CONFERENCE AT BOULDER, COLORADO.

The first Woman's Interdenominational Conference of Missions ever held in this part of the West assembled at the Colorado Chautauqua, July 6-13.

The initiation and success of the Conference were due to Mrs. Paul Raymond, President of the Boulder Presbyterial Society, whose desire for such a gathering was stirred while attending last year the Conference at Winona Lake, Indiana.

Mrs. Helen B. Montgomery gave on Sunday her telling address, "Christian Missions the Chivalry of To-day," and during the following week a course of six lectures on *Gloria Christi*. She inspired all with a new conception of the breadth and the power of the cause of Foreign Missions and the interest of its literature. Excellent papers were presented on methods of work, and these were followed by practical and suggestive discussions.

The mornings were devoted to Bible study, prayer and addresses, in several cases by returned or native missionaries. The main idea of the Conference was to prepare us for the use, next year, of the new United Study text-book. But in addition to this preparation there were many *by-products*, among which were:

1. The delightful interdenominational fellowship. There were women from the Presbyterian, Baptist, Methodist, Congregational, Christian, Friends and Lu-

theran churches on the advisory committee, and many of these appeared on the programme.

2. The interchange of *best things*,—plans, methods of work, literature, etc.

3. The intellectual stimulus. Many of the women testified that their *capacities* had been enlarged; certainly our zeal and interest were increased.

Last, but the climax, was the spiritual uplift. We were studying and were filled for a week with thoughts of the work nearest our Master's heart, our zeal was rekindled and we were prepared for better service.

It was enthusiastically voted to have a similar Conference next summer.

Katharine V. Silverthorn.

SOME RECENT BOOKS.

A beautiful little volume, printed in Putnam's daintiest style, is *Christus Victor*, by Dr. Henry N. Dodge. In sonnet, lyric and blank verse the author meditates upon the mystery of life and the final triumph of Redeeming Love. The greatness of the theme is almost overwhelming, but there are passages of true poetry in the volume.

Huguenot College, Cape Colony, South Africa. (Circular.)

Catalogue of Evangelical Literature in Spanish. (Pub. by Presbyterian Mission in Mexico.)

Thirty ninth Annual Report of Woman's Board of Missions (Congregational), Boston, Mass.

Beside the French Rivers, Ill'd. (American McCall Association.)

Our Investments in India; Seven Miles from Chiang Chiu. (Leaflets.) Woman's Board, Reformed Church in America.

Huguenot News Letter. (Quarterly.) Wellington, South Africa.

Light in the East. Thirtieth Annual Report of Central China Religious Tract Society.

Protestant Work in the Philippines. (Pub. by the Evangelical Union.)

HOPELESS MOTHER LOVE.

"The incident which suggested these lines," writes Mr. Gelwicks, "was witnessed by myself on a recent country itineration. Since Jesus took to Himself our little daughter Margaret, in January, our hearts are more responsive to chords like these and the message may help others also."

By inland China's country road, upon
A hill as bald as earth's most barren place,
Was heaped a baby's grave, by few dews wet,
So like a wart on an all ugly face.

Not e'en a single blade of grass had crept
Along that wilderness of dirt and clay;
No near-by floweret's smile of solace told
Of blooming fields where heaven's children play;

But ghastly yawned a hole by dogs of night
Dug out. The heathen mother fallen prone,
Her heart deep burning, heeded not the sun
That scorched the treeless space o'erhead.
Alone;

No hand in pity pressed, no voice to soothe,
The solitude sole comrade fate allowed.
It hurt to hear those wails by anguish wrung;
No other sound made rents in silence' shroud.

Ah! love is cruel till wed to gentle hope.
Blest was the chance to whisper 'midst such woe,
"By trusting Jesus' name although thy child
Comes not to thee, to him thou mayest go."

Geo. L. Gelwicks.

HENGCHOW, Hunan.

CHANGES IN THE MISSIONARY FORCE.

ARRIVALS:

May 11.—At New York, Rev. and Mrs. A. L. Wiley, from Ratnagiri, India. Address, Wilkinsburg, Pa.

June 27.—At Seattle, Rev. and Mrs. J. E. Williams and three children, from Tokyo, Japan. Address, South Salem, O.

July 3.—At New York, Rev. and Mrs. A. D. Hail and daughter, from West Japan.

July 7.—At San Francisco, Miss Jane Tracy, from Allahabad, India. Address, Anderson, Cal.

July 23.—At Victoria, B. C., Dr. and Mrs. H. M. McCandliss and two children, from Hainan. Address, Philadelphia, Pa.

July 25.—At Seattle, Rev. T. N. Thompson, from West Shantung. Address, Clifton Springs, N. Y.

Aug. 3.—At New York, Mr. F. B. Guthrie, from West Africa.

Aug. 4.—At New York, Rev. and Mrs. C. C. Jansen and child, from Philippine Islands.

Aug. 4.—At New York, Rev. and Mrs. H. J. McCall and four children, from Brazil. Address, Topeka, Kan.

DEPARTURES:

July 13.—From New York, Mr. and Mrs. Frederick H. Hope, to West Africa.
Dr. and Mrs. O. H. Pinney, to West Africa.

July 19.—From New York, Rev. and Mrs. C. E. Bixler and four children, to Brazil.
Rev. and Mrs. Thos. J. Porter and three children, to Brazil.
From Santa Fé, N. M., Rev. and Mrs. Lansing B. Bloom, to Mexico.
July 20.—From Philadelphia, Dr. and Mrs. J. E. Blunden, to West Africa.
July 23.—From New York, Miss Ida R. Luther, to West Japan.
Aug. 3.—From Philadelphia, Rev. and Mrs. S. M. Jordan, to East Persia.
Rev. Frank W. Moore, to East Persia.
Miss Flora L. Bradford, to East Persia.
Aug. 5.—From Long Beach, Cal., Rev. and Mrs. Newell J. Elliott, to Mexico.
Aug. 8.—From San Francisco, Rev. and Mrs. A. R. Kepler and two children, to Central China.
Rev. Graham Lee, to Korea.
Dr. Eva H. Field, to Korea.
Rev. and Mrs. Stacey L. Roberts, to Korea.
Rev. Edwin Kagin, to Korea.
Miss Alice M. Butts, to Korea.
Miss Matilda H. London, to East Japan.
Miss Evelyn Maguet, to West Japan.
Aug. 10.—From New York, Mr. and Mrs. R. B. Hummel to West Africa.

RESIGNATIONS:
Rev. and Mrs. J. G. Touzeau, Colombia, S. A.
Mrs. Wallace Faris, Shantung, China.

MARRIAGE:
July 16.—At Cincinnati, O., Dr. Joseph Emil Blunden and Miss Jean Buchanan Pfister. Sailed July 20, Dr. Blunden returning to Africa, Mrs. Blunden joining the Africa Mission.

NOTES FROM HEADQUARTERS.

The following helps are permanent and may be obtained from all Women's Boards:

On all the Missions:—
Historical Sketch..... 10 cts.
Question Book..... 5 cts.
Schools and Colleges.each, 2 cts.; set, 15 cts.
Hospital Work.....each, 1 ct.; set, 10 cts.
Home Life..... 2 cts.
Illustrated Programmes.....per doz. 5 cts.
Hero Series..... 2 cts.
The Year Book of Prayer, 1907..... 10 cts.
A Visit to the West Africa Mission.... 10 cts

Mission Study Series:—
Via Christi, Introduction to Missions,
Lux Christi, India,
Rex Christus, China,
Dux Christus, Japan,
Christus Liberator, Africa,
Christus Redemptor, Island World,
Gloria Christi, Social Progress,
Each, postpaid, cloth, 50 cts.; paper, 30 cts.

For Children:—
A Cruise in the Island World..... 20 cts.
In Circles of Light..... 20 cts.

From Philadelphia.

Send all letters to 501 Witherspoon Building. Directors' meeting first Tuesday of month at 10.30 o'clock. Prayer-meeting the third Tuesday at 11 o'clock. Visitors welcome at both meetings.

PRAYER-MEETING, Sept. 17. Topics: *Our Auxiliaries. Philippine Islands and Japan.*

THE TREASURY.—Of those making an advance on the first quarter, Newark and Philadelphia presbyterial societies have done best, Newark with over $1,300 and Philadelphia with over $1,100 ahead of last year.

MISS M. LOUISE HUDSON, Watsontown, Pa., entered into rest May 1. She was the second daughter of the Rev. John Paris Hudson, late of Williamsport, and granddaughter of the Rev. John Bryson, pastor for fifty-two years of Warrior Run and Chillisquaque churches. She was deeply interested in the foreign mission work of the Presbyterian Church, gave to it valuable time as secretary of her local missionary society, and for ten years was Corresponding Secretary of Northumberland Presbyterial Society. Since 1888 she was its president. She wrote the *Story of Twenty five Years* of this Society. Miss Hudson was a subscriber to WOMAN'S WORK from its beginning and a constant reader. On the day of her death she received the May number and looked through it.

WE much regret the errors in presbyterial officers' names found in our new Report. They are largely due to the fact that many of the Annual Meetings of these societies are held after the official blanks have been sent in to us. Even when the corrected list of officers is sent to us later, it comes after our Report has gone to the printer, too late even to make corrections in our proof.

Intercessory Foreign Missionaries (2 cts.), written by Rev. Alfred Street of Hainan, is an appeal of striking value to those who are praying that the Kingdom may come. A letter from a missionary in India says, "Why should we ever waste time that might be spent in prayer?"

OUR constituency will be interested to know something of Mrs. Thorpe's itinerary. She and her daughter sailed on the *Siberia* from San Francisco July 25, and after two weeks in Honolulu sail again for Japan, spending the month of September in the Land of the Rising Sun and October in China. Details will arrange themselves later, but we may be sure that our president will seize every opportunity to know the mission fields and workers at first hand, and that our Society will be a great gainer thereby.

NO auxiliary president can afford to do without this year's report of foreign work. (See

WOMAN'S WORK for June and August.) Your address on a postal card will bring it to you. Orders from our officers are now coming in.

MRS. C. T. CHESTER was the delegate of our Society to the Silver Bay Conference. We were represented at the Northfield Summer School by four members and officers of the Board of Directors. Miss Hodge, Presbyterian member of the committee, being absent in Europe, her place was ably filled by Miss Alice Davison of the New York Board.

EVERY presbyterial treasurer will want to possess and study an admirable compendium of *Information for Presbyterial Treasurers*, written by Miss S. W. Cattell. The right way is so simple and easy, while the countless mistakes caused by inexperience or carelessness cost so dearly in time and labor to those who must rectify them that it is not too much to ask that these counsels be taken to heart.

BY sending postage, leaders of Bands may obtain free any desired number of the new edition of *Missionary Work for Boys and Girls*, with the latest news from Tripoli and Laguna de Bay.

From New York.

The Wednesday meetings will be omitted during July, August and September. The rooms will be open all summer, except on Saturday afternoon. Send letters to Room 818, 156 Fifth Ave.

OUR new missionaries who were with us at the June Conference are Mrs. M. W. Greenfield, Korea, and Miss Evelyn Maguet, West Japan. We also welcome Miss Florence Bigelow, a sister of Miss Gertrude Bigelow of Yamaguchi, recently appointed to work in West Japan.

OUR Young Women's Societies have an interesting "special" in a house for their own missionary, Mrs. C. F. Bernheisel, at Pyeng Yang, Korea. The amount needed is $3,000, and is an extra in addition to the salary of Mrs. Bernheisel, for which they are already pledged. Another "special" is the rebuilding of Graham Cottage, at the Joshi Gakuin, Tokyo, which was destroyed by fire last winter. For this object $8,000 is needed.

THE Women's Missionary Society of Steuben Presbytery has sent to Dr. Mary W. Niles a gift of $500 to mark their appreciation of her twenty-five years of service as their representative among the women and children of the Canton Mission.

DR. J. HUNTER WELLS writes from Pyeng Yang of the summer offering gift for the hospital well: "I have the money, you have the thanks, and the patients are getting the water. For some months the blind school has occupied a room at the entrance of the hospital and has been very welcome. One of the boys fell into the well but raised such a hue and cry that he was promptly rescued with only a wetting. This well not only serves to supply the hospital but gives one bucketful a day to the women and girls of the near by houses. Many a burdened girl is thus saved the long trip to the river and much good is done by the water thus freely given. With Mr. Ladd of Portland, Oregon, having given the hospital, and you of New York the well, we clasp hands across the continent to help along the good work, and it helps us in doing our part to be thus aided. The Koreans are doing better than ever to help along the hospital."

The Foreign Post for July has come, for the benefit of Bands and Junior Societies, and it is so bright and attractive with pictures and telling bits of news from China, Japan, Africa, India and Brazil that the members who receive it will want to swallow it all at one gulp.

A GIFT of $500, for the rebuilding of Graham Cottage, has been sent, in memory of her mother, by the daughter of one of the early members of our Board.

LEAFLETS ON JAPAN: *Self-Restraint, Why Send Missionaries to Japan, A Tokyo Lily, A Search After God, Neesima* (a hero), each 2 cts.

An attractive edition of *Foreign Missionary Post Cards* (16 varieties), has recently been published; 1 ct. each, 6 cts. per doz.

From Northern New York.

THE Semi-Annual Meeting of the Woman's Foreign Missionary Society of Northern New York will be held in the First Presbyterian Church, Upper Troy (Lansingburgh), N. Y., the second week in October, the cordial invitation of the ladies of the First and Olivet churches to meet with them having been accepted by the committee.

We shall have the pleasure of having with us Mrs. H. V. Noyes, who for many years has ably and efficiently represented our Society in Canton. We had also hoped to welcome at this time Mrs. Silsby, who with her children is at Maryville, Tenn. Mrs. Silsby is unable to come but hopes to be with us later.

Full particulars of the meeting will be sent the latter part of this month to each secretary. It is hoped that there will be a full attendance and much earnest prayer in behalf of this meeting.

From Chicago.

Meetings at Room 48, Le Moyne Block, 40 E. Randolph Street, every Friday at 10 A. M. Visitors welcome.

THE attendance at the Friday meetings was necessarily small during the summer, but through the report printed each week in *The Interior* we reach a large audience. As the paper is sent to each mission station, our missionaries also keep in touch with the work.

WE are planning to broaden and extend the Study Class work throughout the Northwest during the coming year. Mrs. Abby Farwell Ferry is in charge of this department, and under her able leadership we expect great things. The new book, *Gloria Christi*, is a worthy consummation of the series. The study of each country separately has prepared us for the "summing up" of results. The book is now on sale. Send for it at once and begin to study. We are glad to read in the Foreword: "The committee cannot consider dropping a work so blessed of God and desired by hosts of women of all denominations, and will begin in 1908 a new series, which, while differing in some respects from this, will present wide fields of study with new and attractive features."

WITH mingled joy and sadness we bade farewell to Dr. and Mrs. Wherry, whose praise is in all the churches. They are soon to return to India, where so large a part of their lives has been spent, and where they are honored of all for their work's sake. Dr. Wherry gave us most valuable information concerning the present disturbances in India, showing how this agitation must grow out of the more general education of the people, and assuring us from his own long experience that the wider diffusion of the gospel of Christ is proving the cure of the unrest. Not often do we hear words so sane and so encouraging. Dr. Wherry feels that the newer religious societies of India, with their more spiritual conceptions, are turning the people from grosser idolatries and are preparing the way of the Lord, telling us of one leader of the Brahmo-Somaj who has lately been converted and baptized.

To have had with us these Friday mornings of July Rev. J. B. Ayres of Japan has been a liberal education in things Japanese. One morning he explained to us more fully "The Independence Movement" in the Church of Christ in Japan, making us thankful that our missionaries had acted with so much tact and sympathy that that distracting question is in a fair way to be speedily settled. Again, he showed how the spread of Christianity raises a nation in refinement and delicacy of perception and of language, while heathen philosophy and pagan ethics and esthetics leave them sunk in coarseness indescribable. We realized that there is much to be done as Mr. Ayres told of things seen in Moji. He had watched women by the hundreds and thousands, often with young infants strapped to their backs, coaling the ships, shoveling the coal into baskets, and, with these heavy loads, often mounting the steep ladders. Shall we not give Mr. Ayres his heart's desire by enabling the Board to open a day nursery where these poor women could at least leave their children in quiet and safety while they toil?

ENTHUSIASTIC reports from the Summer School of Missions, held at Winona Lake, still reach us. If your Society was not represented at the School this summer, do not fail to send a delegate to next year's sessions. She will bring back a multitude of new ideas, and in carrying out the suggestions you will gain the interest and enlist the talents of all the women in the church.

"I HAVE the joy of continuing our pledge for Japan," writes a Michigan presbyterial treasurer. "It was first made by Miss —— personally. Owing to severe sickness in her home, she could not keep it up herself, so put forth a special effort, gained the help of three others (one being her church's noble missionary society). They promise to send the money quarterly. Would that we had more of these consecrated, self-sacrificing ones."

A RECENT message from a beloved Nebraska member brings to mind L. E. L.'s question, immortalized by Mrs. Browning, "Do you think of me, friends, as I think of you?" "I still think of you in Room 48, though my years and almost total loss of sight have largely closed to me my opportunities, which I have so much enjoyed during the past thirty years." Blessings on every one who, like her Lord, can say, "I know the thoughts that I think toward you."

From San Francisco.

Legal headquarters, Calvary Church, cor. Fillmore and Jackson Sts.

SAN JOAQUIN Presbyterial Society held its Annual Meeting in the midst of floods. Mrs. Mobley writes: "Imagine my feelings when the morning for opening meeting dawned! I knew that Dr. Hoskins was delayed, Stockton was flooded and secretaries could not get here; Orosi was under water and Mrs. Black could not come. Telephone messages were quickly sent to Dr. Moffett, Dr. Laughlin and Mr. Potter without avail. A few friends at hand came forward and the meeting was a success, and I was reassured that our presbyterial work is too deeply built by prayer upon a solid rock for storms and floods to beat it down."

LEAFLETS: *The Baby Band,* by Mrs. H. H. Gribben, tells about organization, membership, Baby Band Day; *The Great Register; A Word with our Superintendents;* 1 ct. each, 10 cts. a dozen.

Receipts of the Women's Board of Foreign Missions of the Presbyterian Church for July, 1907.

* Indicates Summer Offering.

BINGHAMTON.—Binghamton, Floral Ave., *8; Conklin, C.E., 5; Cortland, 71.30; Nichols, 2; Owego, 15; Waverly, 1st, Jr. Miss. Soc., 19, $120 30

CAYUGA.—Auburn, Central, Jr. King's Daughters, 5; 1st, 500, 505.00

CHEMUNG.—Big Flats, 15; Elmira, 1st, 4; Franklin St., 5; Lake St., 40; North, 6; Moreland, 6, 76.00

EBENEZER, KY.—Ashland, 1st, C.E., 12.50, Inter. C.E., 4; Covington, 25; Flemingsburg, 18.75; Lexington, 2d, 12.50, Y.W. Soc., 3.25; Ludlow, 5, C.E., 5; Maysville, 7.50; Pikeville, McFarland Mem'l, 3. 96.50

HUDSON.—Blauvelt, 9; Circleville, 3; Florida, C.E., 8.64; Goshen, 50, A. E. M. Soc., 18, Y.P. Assn., 3.36; Haverstraw, Central, 17.50; Middletown, Westm'r, 36; Monroe, 15.55; Otisville, 3.50; Port Jervis, 10.05; Ramapo, 10.50; Sufferns, 7, 192.10

NASSAU.—Babylon, 7.50; Hempstead, Y.L. Soc., 3.75, C. E., 2; Huntington, Central, 20; Jamaica, *15; Northport, 4.25, *50 cts.; Roslyn, 8, *2, 63.00

NEW YORK.—New York, 5th Ave., Y.W. Soc., 135; North, C.E., 56.67; Stapleton, S. I., 1st, I. D. H. Soc., 15; West New Brighton, Calvary, 27.50, 234.17

OTSEGO.—Cherry Valley, 10; Delhi, 2d, 15.50; Middlefield Centre, 1; Oneonta, 22; Unadilla, C.E., 1.85; Worcester, 5, 55 35

ROCHESTER.—Dansville, 50; Geneseo, 30; Groveland, 10; Lima, 10; Mendon, 5; Rochester, Central, 2.45, 107 45

ST. LAWRENCE.—Canton, 8.50; Dexter, 8; Potsdam, 18.75, *15; Theresa, 8; Waddington, Scotch, 26; Watertown, 1st, 50, 134.25

SYRACUSE.—Baldwinsville, C.E., 3 75; Canastota, 5, Margaret Cowan Bd., 2.63; Syracuse, East Genesee, 6; Elmwood, 4; Mem'l, 16, Agomen Bible Class, 9; South, 15.42, 61.80

UTICA.—Clinton, C.E., 15; Dolgeville, C.E., 4; Holland Patent, 20; Little Falls, Five Ladies, 25, C.E., 5"; Lowville, 12.45; Utica, Bethany, 120, Primary S.S., 60; 1st, 125, 431.45

WESTCHESTER.—Bedford, 5; Dobbs Ferry, 10; Irvington, 40; New Rochelle, North Ave., 23.75; Pelham Manor, 15.25; Pleasantville, 1; Scarborough, 25, 120.00

MISCELLANEOUS.—East Bloomfield, N. Y., 32.70; Interest on Deposits, 82.53; Interest on Dodge Fund, 100; *special,* Miss Alice Parsons, 10; Mrs. A. C. Reed, 10; Miss E. Wheeler, 500, 735.23

Total,	$2,932.60
Total since April 1,	14,610.09

HENRIETTA W. HUBBARD, *Treas.,*
156 Fifth Ave., New York City.

Steuben Presbyterial Society has sent Dr. Mary W. Niles $500 on the completion of her twenty-five years of service.

Receipts of the Woman's Foreign Missionary Society of the Presbyterian Church for July, 1907.

By totals from Presbyterial Societies.

ATHENS,	$53.39	LIMA,	$12.69	Robert Donnell,	$9.00
BUTLER,	138.08	MONMOUTH,	65.17	ST. CLAIRSVILLE,	293.08
CARLISLE,	593.94	MORRIS AND ORANGE,	980.50	SHENANGO,	137.20
CHATTANOOGA,	31.30	NEWARK,	1,360.51	SOUTH FLORIDA,	40.00
CHILLICOTHE,	253.43	NEW BRUNSWICK,	863.11	UNION,	97.25
CINCINNATI,	760.48	NEW CASTLE,	210.32	WASHINGTON,	453.71
CLEVELAND,	1,505.55	NEWTON,	75.00	WASHINGTON CITY,	1,470.80
DAYTON,	265.67	NORTHUMBERLAND,	417.14	WELLSBORO,	$30.50
ELIZABETH,	602.15	PARKERSBURG,	91.75	WEST JERSEY,	66 27
GRAFTON,	121.39	PHILADELPHIA,	1,636.07	WESTMINSTER,	145.67
HURON,	53.85	PHILADELPHIA NORTH,	543.78	WOOSTER,	136.49
JERSEY CITY,	277.45	PITTSBURG AND ALLEG.		ZANESVILLE,	178.13
LACKAWANNA,	984.68	COM.,	1,466.46	Miscellaneous,	3,593.82
LEHIGH,	136.68	PORTSMOUTH,	44.67		

Total for July, 1907,	$20,197 13
Total since April 1, 1907,	29,695.38

(MISS) SARAH W. CATTELL, *Treas.*,
501 Witherspoon Building, Philadelphia.

Personal Gifts to Missionaries,	$404.00
China Famine Fund,	$109.50

Receipts of the Woman's Presbyterian Board of Foreign Missions of the Southwest for July, 1907.

EMPORIA,	$477.16	OZARK,	$124.98	WASHITA,	$11.60
HIGHLAND,	26 00	SANTA FÉ,	16.00	Miscellaneous,	$17.51
KIRKSVILLE,	40.60	SEQUOYAH,	39.25		
LARNED,	129.66	SOLOMON,	65.45	Total,	$1,160.97
OSBORNE,	21.15	TOPEKA,	191.61	Total to date,	3,379.64

MRS. WM. BURO, *Treas.*, 1756 Missouri Ave., St. Louis.

Receipts of the Woman's Presbyterian Board of Missions of the Northwest for the Month Ending August 1, 1907.

BLOOMINGTON.—Cooksville, 12.50; Bement, 2.50; Bloomington, 1st, 29; 2d, 67, C.E., 9; Champaign, 160, C.E., 15, Jr. C.E., 20; Clinton, 125, C.E., 25; Danville, 1st. 15; El Paso, 14.60; Heyworth, 1.18; Hoopeston, 6.25; Homer, 10; Lexington, 11; Onarga, 15; Rankin, 7.80; Rossville, 2; Tolono, 23.90; Philo, 9.50; Urbana, 13, $594.23

BOULDER.—Boulder, 27; Berthoud, 17.50; Ft. Collins, 16. C.E., 30; Ft. Morgan, 14; Fossil Creek, 5.60; La Porte, 4; La Salle, 8; Loveland, 4; Sterling, 10, C.E., 12; Timnath, 10; Valmont, 1.80, 159.90

BUTTE.—Anaconda, 11.25; Butte, 14.90, C.E., 10; Deer Lodge, C.E., 5; Dillon, 1.90, C.E., 10; Melrose, 5; Missoula, C.E., 7.70, 65.75

CHICAGO.—Arlington Heights, C.E., 33.95; Austin, 1st, 53.35; Chicago, Belden Ave., 3.88; 1st, 85.61, Crerar Chapel, 2.43; 3d. 97; 8th, 17.46; Endeavor, 4.85; Hyde Park, Y.P.S., 122.71; Millard Ave., 1.94; Olivet, Girls' Inter. C.E., 3; Braidwood, C.E., 12.61; Chicago Heights, 10.67; Evanston, 1st, 145.50, C.E., 24.25; Highland Pk., 25, Travel Club, 10; Joliet, Central, C.E., 24 25; Kankakee, 8.25; Lake Forest, 13.58, Steady Streams, 5.69; Peotone, 13.38; River Forest, 19.11; Riverside, 31.04. 769 51

CHIPPEWA.—Ashland, 8.90; Chippewa Falls, 4; Eau Claire, 7.76; Hudson, 4.45; Superior, Hammond Ave., 20, 45.11

CEDAR RAPIDS.—Anamosa, C.E., 2; Atkins, 4; Cedar Rapids, 1st, 57, C.E., 12.50; Central Pk., 11.10; Olivet, 4; Westm'r, 22.50, C.E., 5; Clarence, C.E., 2.50; Clinton, 70; Marion, 22; Mt. Vernon, C.E., 3; Monticello, 3 50; Onslow, 4; Scotch Grove, 2.50; Vinton, 50, C.E., 5; Wyoming, 6 60, C.E., 6.50, 293.70

COUNCIL BLUFFS.—Audubon, Jr. C.E., 2.00

DES MOINES.—Albia, 9.70; Dallas Center, 4; Des Moines, Central, 50; Highland Pk., 3.50; 6th, 13.15; Westm'r, 5; Dexter, 5; Grimes, 10, C.E , 20; Indianola, 6.25; Knoxville, 7.50; Moulton, 1.95; Newton, 5; New Sharon, 5; Oskaloosa, 8; Panora, 4.50; Ridgedale, C.E., 35; Seymour, 1, C.E., 3.50; Winterset, 23.15, 221.20

DETROIT.—Detroit, Legacy, Mrs. Brownell, 175.00

DUBUQUE.—Coggon, 2.50; Dubuque, 3d, Y.P.S., 4.75; Hazleton, 1.25; Hopkinton, 10; Independence, 9.78; Jesup, 5; Manchester, 4; Oelwein, 6.84; Winthrop, 3; Pine Creek, 7.48; Sumner, Wilson Mem'l, 4.50, 59.10

DULUTH.—Carlton, McNair, 5; Duluth, 1st, 5; Sandstone, C.E., 1.50, 11.50

FLINT.—Fenton, 4; Flint, 20, Westm'r League, 2.75; Lapeer, 13.87, C.E., 4; Marlette, 1st, 5; 2d, 7; Port Huron, Westm'r, 3, 59 62

FT. DODGE.—Boone, 37; Carroll, 25; Dana, 10; Estherville, 9.50; Germania, 15; Grand Junction, 20; Jefferson, 12.50; Lake City, C.E., 4.75; Spirit Lake, C.E., 2.50; Anon., 7 cts., 136.32

FT. WAYNE.—Bluffton, 7; Ft. Wayne, 1st. 83.03; 3d. 7.50; Westm'r, 14; Kendallville, 4.90; Lima, 4.10; Ossian, 10; Waterloo, 5; A Friend, 2, 137.53

FREEPORT.—Argyle, 12; Freeport, 1st, 22; 2d, 11; Galena, 1st, 14; South, 3; Marengo, 8; Oregon, 8 18, 78.18

GRAND RAPIDS.—Grand Rapids, 1st, 5.60, L.K.'s, Y.W., 2; West'r, 2; Ionia, 2.25; Ludington, C.E., 2.50, 14.35

HELENA.—Bozeman, 10.50; Helena, 3.35, 13.85

IOWA.—Burlington, 15.70; Fairfield, 35; Ft. Madison, 14; Keokuk, Westm'r, C.E., 50, Golden Rule Bd., 1.39; 2d, 10; Lebanon, 5; Martinsburg, 7.10; Mediapolis, 5, Bd., 1.25; Middletown, 3; Milton, 2; Mt. Pleasant, 25 05; New London, 4.75; Ottumwa, East End, 10, C.E., 8.69; Wapello, 5; Winfield, 5, 207.93

IOWA CITY.—Crawfordsville, 9; Davenport, 1st, 20; Iowa City, 20; Keota, 4; Marengo, 2.50; Muscatine, 10; Sigourney, 4; Scott, 5; Washington, 20; W. Liberty, 7, 101.50

KALAMAZOO.—"Interest," 25 cts.; Allegan, 1.50; Decatur, 2, C.E., 4 40; Edwardsburg, 3; Niles, 16.50; Plainwell, 10, C.E., 5; Richland, 6; Three Rivers, 6, 54 65

KEARNEY.—Central City, 16.50, C.E., 5; Fullerton, 12.50, Jr. C.E., 2.65; Kearney, 14; Leitchfield, C.E., 3; N. Platte, 20. C.E., 6; Shelton, 2; St. Edwards, 6; Wood River, 8. 95.65

KENDALL.—Idaho Falls, C.E., 5.00

LOGANSPORT.—Bethel, 2; Bethlehem, 6; Bourbon, 3; Brookston, 4, C.E., 3.50; Chalmers, 3.85; Concord, 5.50; Crown Point, 3.75; Goodland, 3.80; Hammond, 5; Kentland, 16; Lake Prairie, 4; La Porte, 24, Y.L.C., 20; Logansport, 1st, 25; Mishawaka, 5; Meadow Lake, 3; Monticello, 10.75; Pisgah, 5.77; Plymouth, 2.13; Remington, 2.40, C.E., 3.75; Rensselaer, 2; Rochester, 3.50; South Bend, 1st, 10; Trinity, 3.75; Westm'r, 1; Valparaiso, 6.15; Walkerton, 50 cts, 189.30

MADISON.—Janesville, 18 75, C.E., 5, B.C. of M., 4.05; Kilbourn, 4; Madison, 20; Pardeeville, 6.56; Poynette, 60; Prairie du Sac, 4, 122.36

MINNEAPOLIS.—Minneapolis, Andrew, Y.W.S., 5; Bethlehem, C.E., 20; 5th, 8.03; 1st, 59. Jr. C.E., 2.50, Merry Gleaners, 5, W.G.C., 23.59; Grace, 11; Highland Pk., C.E., 2.50; H. of Faith, 4.19; Oliver, 3.70; Stewart Mem'l, 17; Vanderburgh, 2.85; Westm'r, Gleaners, 6.25; Oak Grove, C.E., 3.92; Waverly, 1 50, 176.03

MONROE.—Adrian, 30; Cadmus, 4.50; Coldwater, 6.79, Harrington Soc., 10; Hillsdale, 13.80; Holloway, 7.50; Jonesville, 10; Monroe, 20, Personal, 6; Tecumseh, Circle, 5, C. E., 61 cts., 114.20

MUNCIE.—Anderson, 10; Alexandria, 3; Elwood, 5.25; Hartford City, 22.12; Jonesboro, 3.25; Marion, 19; Muncie, 4.20; Noblesville, 3.20; Peru, 1.68; Portland, 2.28; Wabash, 26.50, C.E., 3, 103.48

NEW ALBANY.—Bedford, 7, Jr. C.E., 2.50; Corydon, 4; Hanover, 5.85; Jeffersonville, 13; Madison, 1st, 7; 2d, 4.50; Mitchell, 3.85; New Albany, 1st, 7.90; 2d, 13; N. Vernon, 4; Pleasant, 6; Salem, 4; Seymour, 8; Vernon, 4.51; Vevay, 1, 96.11

PETOSKEY.—Boyne, 6.33

SAGINAW.—Alma, 41.60; College, 67.90; Bay City, 1st. 20.37; Westm'r, 25; Ithaca, C.E., 9.70; Saginaw, Warren Ave, 3.88; Washington Ave., 3.18, C.E., 2.13; W. S., 1st, King's Messengers, 10, 183.76

ST. CLOUD.—Brown's Valley, 1; Willmar, 5, Busy Bees, 7.50, 13.50

ST. PAUL.—St. Paul, Dayton Ave., 25.10; H. of Hope, 52, 77.10

SCHUYLER.—Augusta, 4; Bushnell, 4; Camp Point, 4; Carthage, 2; Clayton, 7; Fargo, C.E., 22; Fountain Green, 5; Hamilton, 2; Macomb, C.E., 50; Monmouth, 28.50; Oquawka, 2; Rushville, 4, C.E., 6; Wythe, 3, 143.50

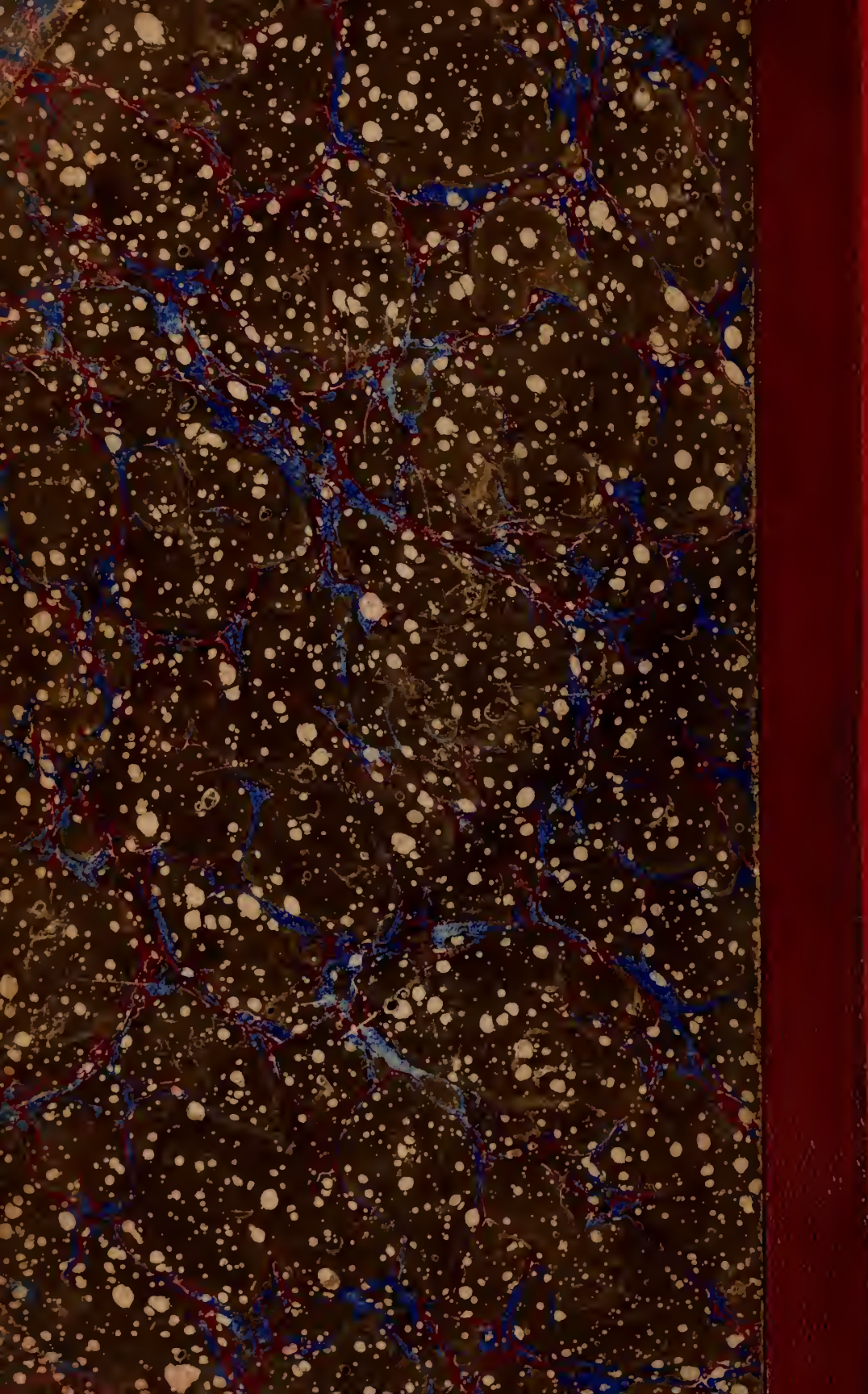
VINCENNES.—Evansville, 1st Ave., 2; Grace, 17.67; Parke Mem'l, 6; Farmersburg, 5; Indiana, Solid Workers, 7; Linton, C.E., 50 cts.; Oakland City, 5, C.E., 5; Petersburg, 1.95; Rockport, 3.50; Royal Oak, 2; Sullivan, 6; Terre Haute, Central, 12, C.E., 4; Washington Ave., 6.30, C.E., 5, Jr. C.E., 7.15; Upper Indiana, 7.80; Washington, 3, C.E., 3.75; Vincennes, 11.95, C.E., 2.60, Jr. C.E., 1.50, 126.67

Total receipts for month,	$4,653.92
Total receipts since April 20,	12,687.09

MRS. THOMAS E. D. BRADLEY, *Treas.*,
Room 48, 40 E. Randolph St., Chicago.

DATE DUE

JUN 15 1986

GAYLORD

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